

THE GREAT
ANTICHRIST.

2 TIM. 3. 1, 2, 3, 4, 5. 1822

*Know this, that in the last dayes shall come perillous
times, &c.*

By J. V. Prisoner.



Printed in the Yeare of our Lord, 1643.

THE GREAT
ANTICHRIST.

STIMULUS

By J. V. PILLMEYER.

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THE GREAT ANTICHRIST.

2 TIM. 3. 1, 2, 3, 4, 5.

1. Know this, that in the last dayes shall come perillous times.

2. For men shall be. lovers of their owne selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankfull, unholy.

3. Without naturall affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good.

4. Trayterous, heady, high minded, lovers of pleasure more then lovers of God,

5. Having a forme of godlinesse, but denying the power thereof: from such turne away.



IN the last dayes the Scripture foretells the coming & continuance of *The Antichrist*, the great Antichrist, the man of sin, whose members were many petite Antichrists, that is, the forerunning hereticks, for in them the ^bmystery of iniquity

α ὁ Ἀντίχριστος, πῦλος
ΑΝΤΙΧΡΙΣΤΟΣ,
1 Ioh. 2. 18.
β μυστήριον τῆς
ἀνομίας.
2 Thess. 2. 7.

D

wrought

с н д е х н н
 Паулин,
 Chrysost. in
 2 Thess. 2. 7.

d Revel. 8.
 Naclerus,
 e Magdeburg.
 Centurists, Ba-
 ronius, Annal.
 circa 666. An.
 f Revel. 13.

g Cap. 11. 7.

h Dan. 12. 1, 2.
 Revel. 11. 7, 8.

wrought in Saint *Pauls* time, who said, *Ye know what withholdeth that he should be revealed in his time*, that is, the Roman ^e Ethnick Empire, which when it was removed, then came in that Antichrist. The Persians succeeded the Chaldeans, the Grecians subdued the Persians, the Romans followed the Grecians, and after the Roman Monarchy ceased in *Augustus*, the Hesperian *Cesar*, ^d the Starre *Abysynthites* that fell from Heaven, about the yeare 666. ^e *Constans* the Emperour gave the government of the City of Rome to the Pope. Then was Antichrist the *bestia bicornis*, the beast with two hornes, his ^f Ecclesiasticall and Temporall power, whereas before he had onely the Spirituall power, to bee *Universalis Papa*, supream over all; so then Antichrist hath continued above a thousand yeares, by consent of the foresaid writers; Yet *Andreas* and *Arethus* upon the ^g Apocalyps, with other Fathers, seeme to hold that Antichrist shall continue but three yeares and a halfe, which is true in a sence, for his three last yeares shall be most grievous to the persecuted Saints, such ^h tribulation as never was, in mockings, scourging, bonds, imprisonments, warre, bloodshed, and he shall not suffer their bodies to be buried. These are the perillous times spoken of in this Text; therefore have I made so large a preface to it, wherein observe; first, a precept to get knowledge, *know this*; secondly, the subject, *this* in generall, but in particular it is a prophecy of the

the perills of the last times; thirdly, the adjunct, *in the last dayes*; fourthly, the causes, 1. Opinions, 2^{ly}. Vices of men here particularized.

1. For the first observe in generall, Knowledge is a precious thing, ⁱ *The preacher was wise, and still taught the people Knowledge*; all men naturally desire to know, knowledge of the Ancients is commended in Scripture; *David* cites a Proverbe of the Ancients, ^k *As saith the Proverbe of the Ancient*, ^l *of the first that made it, wickednesse shall go forth from the wicked*; His sinne goeth forth from him ^m willingly, and his punishment goes after it, his ruine comes from himselfe. S. *Paul* thrice cites the Poets which were ⁿ Prophets among the Heathen.

First, against Idolatry, *Acts 17. Wee are his off-spring*, therefore the Godhead is not like the worke of mans hand that hath neither reason, sense, or life.

Secondly, against Atheisme denying the immortality of the Soule, *1 Cor. 15. Let us eate and drinke for to morrow wee shall dye, be not deceived, evill communication corrupts good manners*.

Thirdly, against Lying and Epicurisme, *Titus 1. The Cretians are alwayes lyers, evill beasts, slow bellies*; Three mayne articles are confirmed by humane learning, but there are in those dayes ignorant sectaries that oppose all learning, pretending inspiration by the Holy Ghost, as the Gnostikes of old, yet it was the commendation

Ecclef. 12.

1 Sam. 24.

13.

David. Kimch.

m Kimchi in

locum.

R. Solomon,

R. David.

ibid.

n Syrian in

Acts 17.

נביא

Arab. انسلا

حكا

o תסד יג יג

יג יג יג יג

wise men.

P Kērtis dñ

lausai nadi

dieta, y dñe

res dñy.

Epiphan.

Arab.

اسفرا

ملاسة

the holy bookes.

ra iseg.

yehusua,

2 Tim. 3. 15.

f xaroxvov

apayov arbeo-

ov paiv pbeu-

yadion.

2 Pet. 2.

x xaiet x a-

detol.

Syr.

ܠܡܐ

ܠܡܐ

Arab.

لماسة

لماسة

grievous times.

n Scelus frater-

na necis.

Remi in via

Remoria Ro-

mae Horat.

Suis & ipsa

Roma viribus

ruit.

x Te sepe vo-

canti duram,

difficilis mane

Horat. id est,

inexorabilis.

of Timothy, that of a child he knew the holy letters; But why should I trouble your cares with invectives against these? I leave them to meditate on three Proverbs, *A wise man contending with a foole, whether he rage, or laugh, he hath no rest: A foole is wiser in his owne conceit, then seven men that can render a reason: Bray a foole in a mortar, and his foolishnesse will not depart from him.*

2. I proceed to the subject, which is a prophecy of perillous times. This day is this Scripture fulfilled in your cares, *animus meminisse horret*, My heart trembleth at this, and is removed out of his place, but you must know it, and therefore I must speake it; these are the perillous times or difficult, all men are in such straits that they know not how to deliver themselves, as Israel betweene the red Sea and the Egyptians; secondly, hard times, wherein men want food to eate, and rayment to put on, all men cry out, *O tempora, O mores*, oh hard times, and evill conditions of men! Wee have heard of Germany and Ireland, and would not believe, now wee see and feele; thirdly, cruell times, the Son dishonours his Father, the Father riseth up against his Sonne to put him to death, Brother robbes and kills his Brother. This Civill Warre in the judgment of the Heathen is the punishment of rapine and fraticidy; fourthly, inexorable times, they are for Warre when wee petition for Peace: woe to me that I dwell with them

them that hate peace, and breath out slaughters, whose teeth are as speares and arrowes, and their tongue a sharpe sword, Lord deliver me from those foure generations of the last times, *Prov.* 30. 11. *There is a generation that curseth his Father, and doth not blesse his Mother, do not the Martialists of these times thinke it zeale to kill Father and Mother in this cause? There is a generation pure in their owne eyes, and not purged from their filthinesse; Who are these but the impure Hypocrites in my Text, There is a generation, How lofly are they eyes, and their eye-lids are lifted up? are not these the proud Pharisees? There is a generation, their teeth are as swords that cry out, Warre, Warre, and no Peace, that devoure the poore and needy by rapine and imprisonment, against reason and common rights.*

I come now to the causes of these evill times, which are two: First, the Opinions. Secondly, the Vices of men, here mentioned, not reduced to the head of prophaneesse, but Hypocrisy? *The Hypocrites reigne, and the people are insnared,* *Iob.* 34. Antichrist is the great Hypocrite, Hereticks and Sectaries of these times are limbes of Antichrist, and make up *7 Babel the Great,* which is the confusion of all sects.

First, for their opinions, it is said in my Text, *They are lovers of themselves, of their owne wills and opinions, for the time shall come,* saith the Apostle, *2 Tim.* 4. 3. *that men will not endure sound doctrine; enquire out of these two E-*

7 Revel. 17.
כלכל est confusio, אכלכל
Genes. 11. 9.
*Syr.
ܠܡܕܐ

ܠܡܕܐ ܕܥܡܐ,
Arab.
لأنفسهم
محبين

pistles, and the Epistle to the Romans, and wee shall find what sound doctrine is. First, the doctrine of prayer for Kings, *1 Tim. 2. 1. I exhort first of all that prayers be made for Kings*, but certaine Brownists of these times will not pray for the King, but revile him in their prayers. Secondly, the doctrine against ^a Women Preachers, I suffer not a Woman to teach, nor to usurpe authority, but saith *Isay*, ^b *women rule over you*. Thirdly, the doctrine of obedience to ^c superiours; but now Servants run away from their Masters without their consent, and rise up against them in the publick cause; doe these induce sound doctrine? Fourthly, the doctrine of justification by faith, which Pelagians of old, and the Papists now deny. Fifthly, sanctification, *Rom. 6. 1.* which Gnostikes and Nicolaitans formerly, now Familists and Antinomians deny. Sixthly, the doctrine of predestination without foresight, *Rom. 9. 1.* which Papists and Arminians oppose. Seventhly, the doctrine of subjection to Kings, though they be Heathens and Tyrants, which ^d Gnostikes of old, and now Anabaptists and Brownists oppose, they can live without a King, though Saint Paul saith, *Rom. 13. 1. Let every soale be subject*, but these men thinke they have no soules, because they would have no King in *Israel*, that they may do that which is right in their owne eyes, *Iudges 21. ult.* The Christians of Rome paid tribute and custome to Nero and Trajan Tyrants, but these rob the King
of

^a 1 Tim. 2. 12.

^b Isay 3. 12.

^c 1 Tim. 6. 1.

Rom 1.

^d Epiphan.

of his due, and yet they say *pro Rege*; they say Kings of old were anoynted, therefore the people was subject as to Gods ordinance, but now it is not so: To which I answer^e with the Jew, no King the sonne of a King was anoynted, except in case of division about the right, as *Solomon* when *Adoniah* would be King, but the Kingdom came by succession, as every mans inheritance descends from his fathers. Again they say, The Kings of *Jury* made no such covenant as our Kings do; I answer with the same Jew, the contrary appears in the example of *Ioash* and *Iehoia-da*, who made a covenant betweene the King and the people, and though *Ioash* were an Apostate and a Tyrant, yet the Traitors and murderers of the King were cut off by his sonne that reigned after him: the King and Kings sonne will never forget to punish Traytors, as appears in the example of *David*^e on his death bed, who forgot not *Shimei*'s curse.

^e R. David.
Kimchi.

^f 1 King. 2. 8.
Kimchi, Rasi
Rablag.

Moreover they say, a King is a humane creature, and therefore may be removed by man: I answer, He is an ordinance humane, that is, taken out of Men, not from Angells, yet by Gods appointment he is supream, ⁸ 1 Pet. 2. 13. and all inferiours are appointed by him; but the supream powers, as Kings and Emperors are^h appointed of God, *Roman*. 13. 1. The Jewes had a Grand Councell of seventy one Elders, *Numb*. 11. Gather to mee seventy men of the Elders, and Moses who was King was above them all,

אֲרֻכְיָא
אֲרֻכְיָא, 1 Pet.
2. 13.

^h Syr.

ע. מ. ד. ד.

all, על גביון Talmud Sanhed. Peret. 1. The lesser Sanhedrin was of two hundred and thirty sometimes: they go not forth to warre, nor gather the Councell of the Tribes, מנהגיהם but by the Grand Councell of seventy one. They judge not the King at all, לא דנק he goeth not forth of his Palace to mourne for the dead, &c. in Deut. 17. thou shalt set a King over thee, the King then is supreme; they ride not on his Horse, nor sit on his Throne to rule, yet the looke of the Law is with him when he goes to warre, or sits in judgement. There were three companies of Iudges in Jerusalem, at the dore of the mount of the House; in the Court, and in a parved Chamber, where the Grand Countrell sat of seventy; and the King, from whence was no appeale, Deut. 17. Talmud Sanhed, Peret. 11. Lastly, the doctrine of indifferent things they cannot indure, no Ceremonies, but their owne inventions, yet the primitive Christians, though differing in Ceremonies of meats and dayes, lived in mutuall charity, Rom. 14. 1. 2. The use of this is already made by the blessed Apostle, Rom. 16. 17. I beseech you brethren marke them that cause divisions and iscandalls (to make many stumble and fall) contrary to the sound doctrine yee have received, and avoid them, for they serve not the Lord Iesus, (as they pretend) but their owne bellies, what care they if they can eate and drinke, and fare deliciously every day, if flocks or herds of poore mens be driven away, and they undone for ever? and by faire words, they deceive the hearts of the

i ra sha'-
sala.

Arab.

إله

that is, Divi-
sons to separate
from the Church,

פרק
to breake off.

the simple, not of the wise, who see plainly their
hypocrisie, but like *Absalom*, they steale away
the hearts of the Kings well-minded Subjects by
lyes: But *I would have you*, saith Saint *Paul*, *sim-*
ple in evill, and wise in that which is good, to hold
fast the poynts of sound doctrine forenamed,
and the God of peace shall bruise *Satan* under your
feet shortly; who is *Satan*? but he that will not
endure sound doctrine, as is plaine by the cohe-
rence, who is all for Warre and bloud? but the
God of peace shall subdue these Satans, and
bruise them to powder, and that shortly; this
God of peace be with you that hold fast the do-
ctrine yee have received, and follow not such as
heap to themselves teachers like waves of the Sea,
tossed with every wind of doctrine, and they heap
up^e to themselves, they have their peculiar teach-
ers; one of *Paul*, another of *Apollo*, of *Cephas*, &c.
a great presumption in these men; *David* had
Ira the *Jairite* for his Priest, and Kings and No-
bles have theirs; and now there must be a parity,
all the Vulgar sort must have their teachers, ac-
cording to their owne lusts, and private humours
having itching and restlesse eares, weary of hea-
ring the truth, and therefore they turne to fa-
bles, wherein they still itch after novelties. This
is the first cause of these perillous times. The o-
pinions of men. I come now to their vices.

4. Their selfwill in those wayes, they are lo-
vers of their 'owne wills, *Gen.* 49. 5. like *Si-*
meon and *Levi*, they are brethren in evill, instru-
ments

Chryl. Theod.

4 2 Tim. 4.

3, 4.

Sic Arab.

لأنفسهم

& Syr.

Chryl.

כחן לו

Rabag. in

2 Sam. 20. 25.

והם

אפס

2 Kings 10.

15. si vobis

placuerit.

Idem.

R. David

מכרותיהם

a Græco μδ-
yægg.

R. Solomo.

Heb.

n קחלם

o Heb.

עקרו שור

Heb. שור cft
murus & bos.

R. David.

R. Levi.

R. Sol.

p בראשונה

q רצון

ments of cruelty are in their habitations, or their
 = Swords are instruments of cruelty to shed blood
 under the cloake of Religion, as Sectaries do ;
 Into their secret ~~council~~ my soule come thou not, if
 my body be forced and my goods, yet in = their
 association my heart be thou not united, for in their
 wrath they killed a man, one man of ten thousand,
 the Prince of the Land ; and however this O N E
 be yet alive by miracle, yet many noble Lords &
 Gentlemen have perished, & bin taken, neither
 have these men rested here, but in their rage have
 digged down, (not a Wall) but Walls of Cities,
 and fortified Townes, and not onely ^{houghed}
 Oxen, but slaine them, and driven away Sheepe
 and Oxen, robbing and spoyling, and all this in
 their selfwill ; these two brethren were disswa-
 ded by the other ten, but they were selfwilled,
 and would slay without pity, so I am perswaded
 there are ten for two in this City and Kingdome
 for Peace, but when they speake thereof the two
 are for Warre, for they are selfwilled, and de-
 light in blood, and in their delight digge downe
 walls, and kill men and beasts, eradicate men,
 their wives and children, and turne them out of
 doores, because they are for peace, and these two,
 Simeon and Levi, will have no Accomodation.
 Cursed (saith the old Father) be their wrath, for it
 is fierce, and their fury bitter in the end, and in
 Judg. 21. 3. Israel wept aloud and bitterly, *Alas!*
a Tribe is lost this day, and I am afraid without a
 speedy peace, nor one of ten, but all our twelve
 Tribes

Tribes will be lost; *I will* (saith the old Patriarch) *divide them in Jacob, and scatter them in Israel*, *Simeon* had no portion, but Cities scattered here and there throughout the Tribe of *Judah*, and *Levi* had forty eight Cities out of the other Tribes, that so they might never associate any more to shed blood; and what can be expected of a selfwilled association and warre, but dispersion; the part that prevails will root out the other with a finall extermination of families, and whether will yee flye yee Simeonites? and as for *Levi*, alas! he is vanished already; thus much for Selfwill, which is the first of the vices that cause such perillous times.

R. David,
Abben Ezra,
Ralbag in
Genel. 49.

As in Ire-
land,

Secondly Covetousnesse, which is as all the rest here mentioned, a bosome sin of the Hypocrites; when the Pharisees heard that Christ preached against the service of *Mammon*, and confidence in riches, *they derided him, for they were covetous*; This love of money is the root of all evill, of the evill of sin, as Apostacy; of the evill of punishment, as perdition, *1 Tim. 6. 10.* Love of money makes children fight against parents, subjects against their Sovereigne; hope of money brings forth murders, rapine, and extortion, *but thou, O man of God, O Christian, flye these things*; the *Romane Curia* refused the *Samnites Gold*, and was content with a dinner of herbes, an earthen dish, and a wooden stool, *if we have food and rayment, let us be therewith content.*

Syrab
DONT
Cordat.
Luk. 16.

u 270 p 70
70 270 70
xauo Occom
Plutarch. in
Curia.
x 2 Tim. 6.

The third vice is Pride, whose daughter is vain-

y Luk. 18.
9, 10.

glorious boasting, for their pride I shall produce but one Parable against those that trusted in themselves that they were righteous, and what pride is like this pride, to magnify themselves, and despise others: they thanke God they are not as other men are, extortioners, unjust, nor as the poore Publican, they boast as the Infidels, Jewes, and Pharisees; the Publican went home justified, to his house rather then they: And Publicanes and Harlots shall enter into the Kingdome of God before them.

z dñsyes
contra
Pater atque
principes
Horat.
b Syr.

الاعمام

II

للكم

c Revel. 17.
10, 11, 12.

Arab.

شبه

ملوك

الارض

seven Kings of
the earth.

Julian. & Au-
gust. lib. 5. de
Civ. Dei.

Fourthly, Disobedience to Parents, and Blasphemy, these two I joyne together; for reviling of superiours is blasphemy, whether you take Parents naturally, (for against such they unnaturally fight) or politickly for Masters, against whom Servants rise up at this time to kill them, and Subjects against their Sovereigne, though like Antichrist, they pretend to be for Christ when they are against him; Augustus Caesar was called Father and Prince, and therefore they that are disobedient to their Kings, are also to their Parents, or superiours, men set over them, Rom. 13. 1. forecited, Let every soule be subject to the higher powers, the supream powers then were Emperours, not Consuls and Senators, (as the States of Venice, Luca, Holland which were then ceased, for there were seven heads of the Beast, or seven kinds of government, wherof the two last were Emperours and Popes; the five first were fallen, the sixth of Emperours was in Saint

Saint *Johns* time, and in Saint *Pauls*, and to this Saint *Paul* commands subjection, tribute, and custome, except they say that Saint *Paul* prophesies in this chapter of a new government to be erected, which is not yet, and how it shall then concerne the Romanes let them shew: For the last and seventh head or King of the Romanes is the Papacy, to which I think they will profess no subjection at all, if they have any conscience of their oath; but it is objected, these Kings were Tyrants, therefore no duty belongs to them; the answer is in *Nebuchadnezzar*, whom likewise they hold to be a tyrant, yet Israel is commanded to serve him, *Jerem. 27. 6. I have given all these Countries to Nebuchadnezzar, and they shall serve him.* And *Zedekias*, because he broke his oath of subjection, was excolated as a just recompence on his owne head. The *Galileans* stood for liberty with *Judas*, *Acts 5.* and denyed tribute to *Cesar*, and therefore *Pilate* mingled their bloud with their sacrifice.

Chrysost. in
2 Thess. 2.
d Antixen
basileus
Papalor.
Arab. هو
ملك من
الشعبة

Ios. lib. 18.
Antiq.

Fifthly, these Hypocrites are *unthankfull*, either they deny kindnesse which they have received, or will not acknowledge it, or not require it, they are the worst of all men that have enjoyed the Gospell of peace and plenty above eighty yeares, as long as ever Israel enjoyed in *Moses*, *Ehuds*, *Dauids*, and *Solomons*, and yet are *unthankfull*, murmurers at their portion, complainers of the times, *Oh foolish people, and unwise, ask thy Fathers and they shall teach thee*; thy

حججهم
دع
Syr.
sic Arab.
كفوا
للنعمة
c Judg. 3. 30.
d Deut. 32.

Elders, and they shall declare unto thee the wonderfull Reformation in this Nation, the slavish Invasion by Water, the Hellish Gunpowder-reason by Fire, and how God hath brought thee through fire and water, (wherein thou couldest not live) into a moyst place, wherein thou hast lived so many yeares in plenty, but *Jesurun* hath waxed fat and kicked, and for ingratitude is justly with a Civill Warre consumed.

Sixthly, Unholy, or unquiet, and restlesse are the Hypocrites, they are all for Warre, and accuse Petitioners for Peace of a Carilinarian conspiracy; it is God that creates peace, man cannot do it; it is as hard a work as the Creation, *Our Land is without forme and voyd, darknesse is on the face of the deepe*, nothing is but confusion in our Church and State, it is the spirit of the Lord that moves on the face of these darke waters, saying, *Let there be light, and there was light*, this light that God creates is peace; secondly, *this peace is a fruit*, a fruit of the spirit, *Love, Joy, & and Peace*, but whence comes ^hwarre and fightings? from the spirit of malice and envy; thirdly, it is said *a fruit of the lips* of the messengers of peace. How beautifull on the mountains are the feet of those into whose lipps grace and peace is poured; fourthly, God creates a double peace, *Peace, peace* nationall and personall, which cannot be without truth, but there are restlesse men, whose sinnes torment their conscience, and love no peace; the Text saith, They are

עלמם;

Syr. א וסר

vexare,

1 Sam. 14.

& David

Kimchi in

Psal. 1. 1.

f Isay. 57.

3. & ult.

Rudis indige-

staque moles.

g Galath. 5.

h Lam. 4. 1, 2.

Psal. 45.

Heb.

שלוש

שלוש

Isay 57. 19.

Kimchi. Rasi

Chaldey.

are ^a the wicked, emphatically remarkable wicked men, these Hypocrites revile others as wicked, when themselves are by the spirit of God styled the most wicked, that disturbe the Nationall peace, and trouble our Israel by killing and stealing; They are like the troubled Sea that cannot rest, *Raging waves of the Sea, foming out their owne shame*, whose waters rage continually, and cast up mire and dirt into the Royall face, both by word and writing. Woe to these Sectaries of *Cain*, who loved bloud and slew his brother, and was called the first Disciple of the Devill; *Abel* was a Shepherd and a man of peace, and he slew him, ^m because his works were righteous; These covetous hypocrites run greedily after the error of *Balaam*, who would have cursed & defied Israel for reward, & they shal perish in the gain-saying of *Core*, who rose up and rebelled against *Moses* the ⁿ King, and against *Aharon*, who was the Priest of the Lord, so these endure neither God, the King, or any Ministers, but of the lowest of the people. To conclude with ^o *I say*, ^o *I say* 57. ult. *There is no peace saith my God with the wicked*; these wicked will have no peace; for then all is lost, which they have spent in warre; their restlesse disposition appeares in all the ensuing particulars; they are Covenant-breakers, False-accusers, Traytors, heady, high minded, &c. of each a word, and so an end.

Seventhly, they are Covenant-breakers, they have made a covenant with the King, and taken the

Cum He" indicativ.

חֲרִישִׁי Kimchi.

1 Πρωτος ος
Αβελμαμα
της, Basil.

m Iohn 1. 3.

n Deut. 33.

Theoph.

p Chald.
ואנת
אדחופל

q Fides non
servanda he-
reticis.

Jos. 9. 14.
& 19.
r K. David.
s Rabag.
R. Ifay.

the oath of Allegiance, but this oath they regard not, they have their Pope to dispense with it: *r Achitophel* made a Covenant with *David*, but broke his Covenant, and therefore is accursed in *Psal. 55. 21. He hath prophaned his Covenant. Zedechias* rebelled against *Nebuchadnezzar the King*, (who was a Tyrant also, as they say) when he had made him sweare by God, and hardened his neck, so that the wrath of God came upon them, and there was no healing, *2 Chron. 36. 12. King Solomon* chargeth all Subjects to obey the Kings commandement, and that in respect of the oath of God, *Eccles. 8. 2, 3.* but these urge the Kings oath, *legibus quis vulgus elegerit*, but themselves keep no oath. Besides, these men make Covenants with the Subjects of the King, and the same day like *q Jesuits* break the same, their Jesuiticall faction, like Antichristians, dispenseth with the oathes of Supremacy and Allegiance, and their subscription was forced, and therefore they revolt: *Deus lone!* is there any Religion in these? no Hea-then story is able to parallell their sophistication. In *2 Sam. 23. 1.* there was a Famine three yeares for *Saul* and his bloody house, because he slew the *Gibeonites*, the reason was, because of the oath of the Rulers (though taken out of error,) to avoyd the scandall of the Nations, and the seeming, not reall prophanation of the name of God; but these Hypocrites are Truce-breakers, and hold it lawfull so to doe.

Eighthly, they are without naturall affection,

on, witness their zeale in killing and spoyling of Fathers, Sons, Brethren, Sisters, Kindred, &c. but of this before.

21 Ninthly, they are false-accusers, in Greeke Devils, in Syrian *Hypocriticall mockers at feasts*, ^{1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30.} that like the Devill their father, tell lyes for morsells, *Psal. 35. 15. In my affliction they rejoiced, the objects, viler then the earth, they rent me with their teeth, and ceased not, they print, preach, speake lyes against the Lords anoynted (as David was) every day. Lord deliver him from lying lipps, and from a deceitfull tongue.* ^{1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30.}

22 Tenthly, Incontinent, what shall I say of their incontinency, both in the concupiscible and irascible, no penalty is now inflicted, and it is a shame to speake of the things done of them in secret.

Eleventhly, these Hypocrites are fierce: Let *Jehu* speak for them all, *Come, see my zeale*, saith he to *Zonadab*, he killed the King and *Queene*, and seventy sonnes of the royall Progeny, all his kindred, and Priests, *and destroyed Baal out of Israel*; he would have no peace, *what peace as long as the whoredomes of thy mother Jezebel, and her witchcrafts are so many*, his Zeale was all for truth, (as he said) so the Sectaries and others are all for truth, and no peace while *Jezebel* lives, their driving is like the driving of *Jehu* the sonne of *Nimshi*, for they drive furiously, or madly, but when by warre and blond they have obtained peace, I wish they set not up a worle Idoll, then they have put downe, as *Jehu* their father did,

2 The Calf was
Serapis the E-
gyptian God,
and there they
learned idola-
try, Vitulus ex
vacca fulmine
i&g, genitus,
quæ rursus
non parit,
ἀλλ' ὁ Ἀρ-
ῥίσιος ὁ θεός,
a god worthy of
the Egyptians
saith Camby-
ses in Herodot.

a & c Serapi.
b Proles lupi.
Tigridisque-
silvas petar,
Peras & inter
quærat assi-
neq sibi.

Baal was Mars the planet, Rabbag, or Iupiter Be-
lus, which Iehu destroyed, and set up the Calves,
a farre worse Idoll, and made the common peo-
ple Priests; so I with that these set not up, as
they begin, the meanest of the people, and drive
out the sonnes of Levi as Iehu did.

Twelfthly, they are haters of good, that is,
moderate men, who are not carryed with their
turbulent zeale, by which many a good sonadab
is deceived, and their hatred is irreconcilable to
eradication of their families, expulsion of their
wives and children, and banishment from Coun-
try and friends, because they cannot endure to
see them, or heare of them, and this to a politi-
call creature is worse then death, in Joel 2. what
have you to doe with mee, O Tyre and Sydon, who
have taken my silver and gold, and brought them to
your palaces, and the children of Judah see have
sold to the Grecians to remove them farre from their
border: and doe not these haters of good men
send their brethren farre away from their hou-
ses, lands, and friends, that they may seize on
their inheritance; But thus saith the Lord to you
Cains, behold I will raise them from the place whi-
ther you have sent them, and returne your recom-
pence on your owne heads, and I will sell your sonnes
and your daughters to the sonnes of Judah, and they
shall send them to the Sabeans, to a nation afar off,
for Jehovah hath spoken it.

Thirteenth, they are Travellers, fathers be-
traying children, and children betraying fathers

to the death, the off-spring of the Wolfe and Tiger, and the wild beasts their kindred, breaking the bonds of society between man and man, and delivering men up to Magistrates and Rulers, for a word, and that in secret, our Saviour prophesied of these Traytors, *Luk. 21. 16. Your fathers, and brethren, and kinsmen, and friends, shall betray you to death:* do we not see this in these days of Civill warre, a father will not spare his child, a child will kill his father in battaile, and if he cannot so kill him, he will betray him to death, by discovering his secrets, or by false accusation, under pretence of justice; But the greatest Traytors are such as fight against the King, and they pretend all this is for the King, though his owne person have beene in imminent danger more then once; these are they that call darknesse light, and light darknesse, evill good, and good evill, the use of this is made by *Isay* the Prophet, *say not a confederacy to whom this people shall say a confederacy,* neither feare their feare, but feare ^d God, and meddle not with Traytors that *curse their God and their King, and looke upward,* for as it followes, they are proud and heady, and their counsell shall be carryed headlong.

*e Principem
occisum loqui
malum tuille,
vel tyrannum
dicere est.
Tragicus.
O diu sce-
lus! summus do-
minio, major
exemplo fuit.
Pax descendit
assimilis Iovi
Aurato in ul-
nas imbri.
d Isay 8. 21.*

Fourteenth, these Hypocrites are hasty in all their consultations, without deliberation they pretended Reformation must be done in a day, not considering the diverse gradations of a Reformation; *Josiah*s wonderfull Reformation was of

the continuance of three hundred yeares, the
 reignes of *Aſa, Joſaphat, Jehoiaſa, Joſham, Heze-*
ſiah, Manaſſeth, Joſiah, and then alſo was * but
 feſtina lente. fainedly, and not with the whole heart, and for
 puniſhment of Delinquents they are too haſty ;
 e Jer. 3. 10. have they never read of * *David* what he ſaid of
 Zephani. 1. the ſonnes of *Zeruiah*, *Ye are too hard for mee* ;
 he would, but could not puniſh theſe two great
 Delinquents, except he had involved his whole
 Kingdome in a Civill warre, as is now done ;
 f Judges 20. laſtly, they are too haſty in their hoſtility ; have
 they not read that *Iſrael* ¹ loſt forty thouſand in
 two dayes in a Civill warre through too much
 haſtineſſe, and precipitancy, not conſulting with
 the Lord ? and ſurely in this reſpect, theſe men
 have cauſe rather of mourning then rejoycing.

Fifteenth, theſe are lovers of pleaſures more
 then lovers of God ; whence come theſe warres
 and fightings, do they not from their luſts and
 James 4. 1. pleaſures that warre in their members ? their
 pride, ambition, popularity, avarice, for hereby
 their portion (who were beggarly) is made fat,
 and their meate pleaſant ; they live by warre,
 f Habak. 1. 16. therefore they burne incenſe to their net, and ſacri-
 fice to their drage. They cry nothing but warre
 and blood, digge they cannot, and to begge they
 are aſhamed, therefore they reſolve to kill, ſteale,
 rob, riſſe, or doe any villany to ſatiſſie their
 luſts, which they love more then God.

ג מלון
 מעון
 Dan. 11.

h μὴ ποιοῦν τὴν
 εὐσεβείαν.

Sixteenth, *They have a forme of godlineſſe, but*
deny the power thereof, they have a ^h porraiture,
 picture

picture or delineation of godlinesse, but no life at all therein; Consider the particulars, they give almes, but it is to be seene of men, they make long prayers, but to be heard of men, they fast, but ^k disgrace their faces, appearing as sad when they are not: what is this but a picture of godlinesse without life? it was never knowne from the beginning of the world, that a dead beast was offered in sacrifice to God, but the Hypocrites present dead sacrifices to God. Againe, in their Sabbaths is a shew of godlinesse, but no life, for they say, ¹ When will the Sabbaths be gone? and like the Pharisees their vyperous progenitors, abuse the letter of the Sabbath against doing good; they sit ^m in Moses ^m John 9. &c. chaire to teach, and to judge others according ^{Matth. 12.1.} to the Law, but doe the contrary, and breake all ^{Luk. 13.} Lawes; they make long prayers to devoure ^{Matth. 23.} Widowes houses, they enlarge their phylacteryes of the hand and head, there's the letter, but no power; their heads are full of mischievous devices, and their hands are full of blood, ^{1.3.} *They are ever hearing and learning*, there's the shadow, but are never able to come to the knowledge of the truth; there's no power, except it be over silly women, as the Apostle here saith, These Hypocrites ^{וְהַנְּשִׂאִים} *intrude into houses, and lead* ^{וְהַנְּשִׂאִים} *captiue silly women, laden with sinnes, and led about with diuers lusts.* This time is a plaine interpretation of this Prophecie. Another power they have got likewise, by the shew of godlinesse,

ness, it is against the King, like *Janis* and *Jambyses*, the two Sorcerers of *Egypt*; that resisted *Moses* who was *King* in *Jesurun*: These forerers were Hypocrites, for their miracles were but *glistenings*, and delusions of the eyes; The use of all this is,

p Deut. 33. 5.

יהוה ביערנו

Rabag. Abben Ezra.

q Luk. 12. 1, 2.

r Revel. 13.

f 2 Tim. 3. 5.

r Procus populi.

u Matth. 12.

51.

First, our Saviour saith, *Beware of the leaven of the Pharisees, which is Hypocrisie*. Hereby wee are most like the Devill, who transformes himselfe into an Angell of light, and hereby wee become limbes of Antichrist, the first borne of the Devill, who is the great Hypocrite, *That hath two hornes like a Lamb, but speakes like a Dragon*. The second use, *From such Hypocrites turne away*, so saith Saint *Paul*, *avoid their sociery*, for they are selfopinionared, selfwilled, greedy of money, proud, unnaturall, truce-breakers, false-accusers, traytours, heady, fierce, unthankfull, popular, unquiet, haters of all moderate men, lovers of lusts and pleasures, and deceiving the world by a forme of godlinesse, so that they believe Rebellion to be Zeale, and Treason to be Religion; *Depart from me, yee Hypocrites, yee bloudthirsty men*. The Lord give us grace to depart from them here, lest wee have our part with these Hypocrites hereafter in the lowest Dungeon of *Gehenna*, from which good Lord deliver us by *Jesus Christ*, to whom with the Father, and holy Spirit, be honour and glory for ever and ever. Amen.



